

WHAT RUM WILL DO.

J. B. Gough says: a minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time in his life, intoxicated, and his boy met him upon the doorstep, clapping his hands and exclaiming, 'Papa has come home!' He seized the boy by the shoulder, swung him around, staggered and fell in the hall. That minister said to me, 'I spent the night in that house, I went out, bared my brow that the night dew might fall upon it and cool it. I walked up and down the hill. There was his child dead! There was his wife in convulsions, and he asleep. A man about thirty years asleep, with a dead child in the house, having a blue mark upon the temple, where the corner of the marble steps had come in contact with the head as he swung him around, and with his wife on the brink of the grave! Mr. Gough,' said my friend I cursed the drink.' He had told me that I must stay until he awoke, and I did. When he awoke he passed his hand over his face and exclaimed, 'What is the matter? Where is my boy?' 'You cannot see him.' 'Stand out of my way! I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse he uttered a wild shriek, 'Ah, my child!' That minister said further to me: 'One year after he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended the funeral.' The minister of the gospel who told me that fact is to day a drunken hostler in a stable in the city of Boston. Now tell me what rum will not do. It will debase, degrade, and imbrute and damn everything that is noble, bright, glorious and God-like in a human being. There is nothing drink will not do that is vile, dastardly, and cowardly and hellish. Then are we not to fight till the day of our death.

THE HIDDEN CROSS.

To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those, perhaps, the best people—it goes on month after month, and year after year. By secret trials, chastenings

which none but they and God can understand, the Lord is cleansing them from their secret faults, and making them to understand wisdom secretly; burning out of them the chaff of self-will and self-conceit and vanity, and leaving only pure gold of righteousness. How many sweet and holy souls, who look cheerful enough before the eyes of man, yet have their secret sorrows. They carry their cross unscen all day long, and lie down to sleep on it at night; and they will carry it, perhaps, for years and years, to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ will ever know what it was—what was the secret chastisement which God sent to make that soul better which seemed already too good for earth. So does the Lord watch his people, and tries them with fire, as the refiner of silver sits by his furnace watching the melted metal, till he knows that it is purged from all its dross by seeing the image of his own face reflected.—*Charles Kingsley*,

FAMILY RELIGION

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to Him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to, is more than the things that are said. The undertone is more important than the overtones. Not gloom, or tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home, and of kindness in thought and expression to all who enter the home or mentioned there—these make the family religion, and make its Bible-reading, prayer, and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the Pharisee, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.—*Christian Advocate*.